

"The basic unity of India is not political — it is cultural...The main problem is that Hindus are disorganized," says Justice J.V. Gupta in a *Daily* interview. **pages 4-5**

# THE MCGILL DAILY

VOLUME 84 • NUMBER 47

slush in our boots since 1911

MONDAY, JANUARY 16, 1994

Vancouver Gay and Lesbian bookstore ends 40-day court battle with Canada Customs.

## Little Sis fights back

BY CHERIE PAYNE

Little Sister's Book and Art Emporium ended its 40-day court case against Canada Customs on December 20, 1994. The store challenged Customs' right to seize and ban any literature which it deems obscene in BC Supreme Court.

Currently, Canada Customs operates under the Customs Tariff, which gives it the power to detain any materials which it establishes to be immoral, indecent, seditious, or treasonous from entering into Canada. However, witnesses at the trial testified that Customs officials are not required to have any academic training on what constitutes obscenity, and that many find homosexuality repulsive. Customs is not accountable to any other body for its seizures, and Little Sister's says that officials are using their power to target and censor gay and lesbian bookstores.

### Incidents of harassment

When Little Sister's opened in Vancouver's West End in 1983, it sought to provide the area's large

lesbian, bisexual and gay community with books, art, and coffee. Today, a neighbouring coffee shop seems to have taken over the refreshment scene, but the bookstore still has a cozy, friendly atmosphere.

On the first floor of the house, there are stands with community papers, and the walls are covered with roommate wanted signs and flyers advertising upcoming local events. It could be the lobby to a small community centre. Upstairs, the emporium is separated into art and literature sections, and a steady stream of mostly couples browse around while listening to background Motown. The place feels like home.

The store owner/cash register attendant introduces himself by first name, and store manager Janine Fuller, who handles press inquiries about the case, introduces her girlfriend, other staff members, and offers to share her own cup of coffee. One senses that Little Sister's is more than just a bookstore.

Fuller recounts that eleven years ago, when the store was still relatively low profile, it was largely ignored by

Customs Canada. But by 1985, this had changed. That year, a shipment of the store's before-Christmas stock was seized, including literature by Oscar Wilde, a Latino-American gay men's anthology, and a book about anal pleasure and health. The next year, even the mainstream magazine *The Advocate* was seized by Customs.

Little Sister's joined forces with the BC Civil Liberties Association to file a complaint against Customs over these seizures because *The Advocate*

L'ANDROGYNE, A BOOKSTORE ON ST. LAURENT WHICH FOCUSES ON GENDER AND SEXUALITY ISSUES, HAS SUPPORTED THE CASE BOTH "MORALLY AND POLITICALLY."

is widely available in Vancouver book and magazine shops. The complaint never made it to court. Instead, in 1987, Customs agreed that it had made a mistake, and agreed to end its censorship of the magazine. Unfortunately, Customs officials had already burned most of the shipment, and the remaining stock was already



two years old, and unsaleable.

Fuller said this incident proves the insensitivity of Canada Customs officials. She noted that there is a kind of "frontier justice" at Canada Customs, commenting, "It's really tiring to be scrutinized at such a level."

She acknowledged that the situation "does affect the way we order books. We end up censoring ourselves." She added that this may also affect the amount of lesbian and gay literature brought into other bookstores.

CONTINUED ON PAGE 6

## COUNCIL STIFLES STUDENTS

# SSMU will participate in student strike, sort of

BY SARA MAYO AND ROBIN PERELLE

At their first council meeting of the semester, McGill's Student Society voted to "involve itself" with the national student strike planned for January 25, but not until the motion was significantly watered down.

The strike is being organized by the Canadian Federation of Students (CFS) to protest Human Resource Minister Lloyd Axworthy's proposed social policy reforms which, if implemented, are expected to lead to massive increases in tuition fees. SSMU is not a member of the CFS, but has been encouraged to defend the needs of its students and participate in the strike nonetheless.

Chris Carter, Clubs rep, accordingly made a motion urging council to support the strike and to encourage McGill students to join ranks against the Axworthy reforms.

President Sevag Yeghoyan was not as supportive. He said that although he was not opposed to a strike, he preferred to postpone the decision until the question could be put to a General Assembly, so that students could debate the issue. Yeghoyan's sudden commitment to democracy was seen as extremely ironic since minutes earlier he had voted to end debate, before students in the gallery could express their views.

Many also viewed this suggestion as impractical because the process of convening a General Assembly is time-consuming and likely could not be completed within the two-week deadline. Senate Board rep, Joe Wong, raised the question of the logistics of having a General Assembly with the strike only two weeks away.

"Why don't we channel all this energy, all this bravado, into getting students to strike instead of to a General Assembly?" Wong asked. After much

debate, the idea of a General Assembly was rejected by council.

Council then returned to the original motion that "SSMU involve itself in the National Day of Strike and Action of January 25 and in other forms of peaceful political process." After a chaotic half hour of deliberating over the wording, the motion was finally carried.

However, Wong observed that the final watered-down wording failed to provide clear definitions for "involvement" and "peaceful political process", and left council with a "hollow resolution".

Before the vote, VP External Nick Benedict had warned Council that if the motion passed he would take it as an indication that councilors wanted him to engage in "passive action" with regards to the strike.

Benedict and Yeghoyan had originally circulated a motion to maintain SSMU's distance from the strike, but withdrew it before a vote could take place.

They did not withdraw their motion to "condemn all forms of political action that are outside the bounds of legitimate protest." This motion carried by a vote of eleven to ten, with Yeghoyan breaking the tie and opting, once again, for a passive and conciliatory stance on an issue of interest to all students. Once again key words such as "legitimate protest" went undefined.

HAVING distanced themselves from the national student strike, Council then debated Benedict's motion for SSMU to become a founding member of the Canadian Alliance of Student Associations (CASA), and not explore membership possibilities in CFS, the organization leading preparations for the strike.

Benedict introduced his motion by extolling the virtues of CASA and belittling CFS. He admitted to having always opposed membership in CFS because, according to him, they take stands

on "divisive political issues".

In contrast, "CASA concentrates only on student issues... anything related to accessibility to education and quality of education.... That doesn't mean flying two people to Mexico for a meeting against free trade," reasoned our VP External Affairs, suggesting that Canada's economic policies do not affect students.

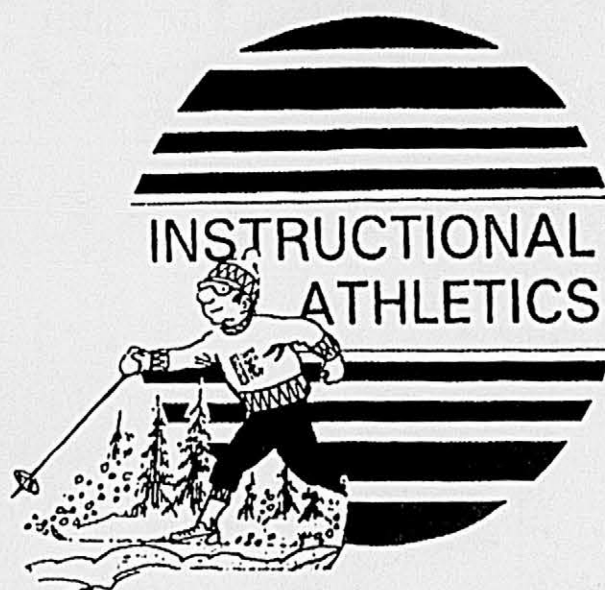
Wong argued that, because CFS is a recognized leader in the student movement, creating a second, lesser known, organization would not be a positive step for McGill students.

"We know who our allies are and they are not the government of Canada; they are other students," added Carter, a supporter of the CFS and the national strike they are organizing.

Despite these warnings, only two councilors voted against becoming full members of CASA.

The next council meeting of SSMU will be on January 26 in the Shatner building.





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\* Also, there will be a Laser Quest outing on  
Sunday January 22th. Please call in advance to  
register because we would like to get a group rate!

SINCE 1911

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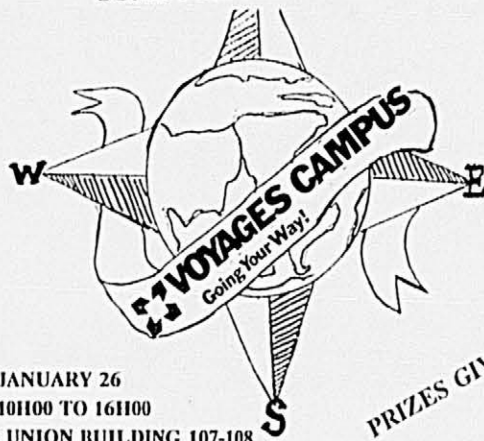
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stamped bottom portion becomes your receipt. It is  
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this service, especially where there are no questions  
regarding your fee statement. Students may also pay  
their fees using automated teller services. Payments  
may also be made by mail, using the convenient re-  
turn envelopes provided with your statement.

### • MARS Access

From December 24th - January 15th (inclusive) ac-  
cess to MARS during the evening will be extended to  
10 p.m.

In addition, students who have outstanding fees from  
a previous term, or any fines, will not be permitted to  
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using MARS. Access to MARS for the Registration  
and Mark functions will be denied. All students who  
have accessed MARS to register must officially with-  
draw *in writing* from the university if they decide not  
to attend the sessions(s) for which they have registered.  
Otherwise, they will be liable for all resulting tuition  
and other fees.

\*Refer to the Fee Information Booklet for details.

### • OASIS

For a detailed breakdown of your account, including  
courses, miscellaneous fees, and payments made, re-  
fer to your nearest Fee OASIS terminal. Fee OASIS  
terminals are located in the Registrar's Office, the Stu-  
dent Accounts Office (new name for the Cashier's Of-  
fice), Continuing Education, and the Powell Student  
Services Building. You can update your personal in-  
formation, including your address, using an OASIS  
terminal.

### NOTE:

Cashier's Office has a new name: Student Accounts Office. Nous avons changé notre nom: Service des comptes étudiants.

### • Règlement des droits

Les étudiants peuvent acquitter leurs droits de scola-  
rité dans la plupart des établissements financiers du  
Canada. Il leur suffit de présenter leur relevé à la ban-  
que. La partie inférieure du relevé une fois estampée  
fait office de reçu. Nous recommandons vivement aux  
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ger de cours par l'entremise de MARS. L'accès à  
MARS pour les fonctions "Registration" et "Mark"  
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l'entremise de MARS et qui souhaitent annuler leur  
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voir acquitter tous les droits de scolarité correspon-  
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\*Consultez à cet effet la brochure sur les droits d'inscription.

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au service des comptes étudiants (nouveau nom du  
"cashier's office"), au Centre d'éducation permanente,  
et le pavillon Powell des services aux étudiants. Vous  
pouvez utiliser OASIS pour mettre votre adresse à  
jour.



## COMMENT

When pigs and farmers meet at the trough...

# Lloyd and SSMU: can you spot the difference?

LLOYD AXWORTHY AND THE FEDERAL GOVERNMENT	STUDENTS' SOCIETY OF MCGILL UNIVERSITY
Claiming to represent constituents, the Human Resources Ministry releases proposals without bothering to consult those constituents first.	Claiming to represent students, SSMU's External Affairs Committee goes before Lloyd's Consultation Committee with a position paper on tuition fees on December 6, without bothering to consult us first.
That the constituents aren't consulted is obvious from the general nature of the proposals which seek to dismantle our social security system. Did you agree to spend life in debt for having gone to school?	That the constituents have not been consulted is obvious from SSMU's public position in favour of Income Contingent Loan Repayment Plans. Did your student reps ever ask you if you support ICRPs? Did you agree to start life in debt for having gone to school?
The government seeks to absolve itself of responsibility for accessible education by getting rid of federal transfer payments for post-secondary schooling. Students are left to make up the difference.	SSMU seeks to absolve student government of responsibility for protecting accessible post-secondary education by passing motions distancing itself from a national student movement opposing reforms. Students are left to organise the strike without real support.
Through its traveling consultation committee, the federal government claims it wants to give people a chance to voice their opinions. At the hearings, people find that basic decisions have already been made without their input.	Having granted members of its constituency speaking rights at the most recent Council Meeting, the Students' Society then votes on the means of protesting the Axworthy plan before hearing from students anxious to contribute to the decision making process.
The Human Resources Minister makes decisions, compiles them into a finished product and then brings them to an under-informed public for "discussion" without mentioning the existence of possible alternatives.	Students' Society execs make decisions and compile them into a finished product and then bring them to an under-informed student body for "discussion" without mentioning the existence of possible alternatives.
The government uses an issue which is important to people to sneak through a secret agenda. Intent on cutting social security programs, Lloyd raises the issue of child poverty as justification.	The VP External uses an issue which is important to students to sneak through a secret agenda. Nick Benedict tries to discredit the Canadian Federation of Students and gain support for his fledgling Canadian Alliance of Student Associations by drawing support away from the January 25 strike.
The federal government equates student protests with whining. Lloyd asks students to pay for throwing eggs at his suit.	Students' Society councillors worry that taking a strong stance could be equated with whining, pass a motion condemning such actions as throwing eggs at Lloyd's suit.
The Liberals misled student groups like the CFS and FEUQ into supporting them when they ran in the federal elections in 1993 on the pretext that they would protect our needs.	Students' Society execs. misled students into voting for them when they ran in campus elections in 1993 on the pretext that they would protect our needs.

"OBVIOUSLY, SSMU is against raising any tuition fees," said one council member, who promptly voted against supporting the national student strike scheduled for January 25.

Obviously against tuition fee hikes? Obvious to whom?

Had Student Society respected us when we wanted to speak they would have heard that we commend their decision to take an active role in the Fédération étudiante universitaire du Québec's February 7 demonstrations.

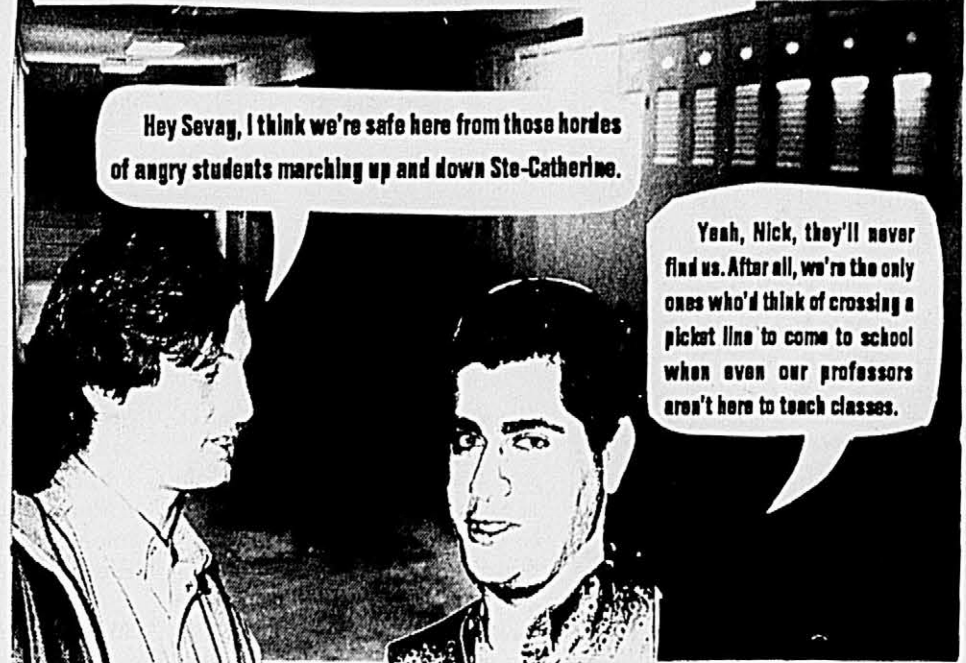
We don't support the division they are creating within the student movement at a time when unity is crucial. We don't support their reluctance to offend the federal government, a reluctance which has led to a weak and conciliatory stance that alienates them from their own students.

For once it would be nice to see our student government assume a position of leadership, rise to its responsibility and finally take a strong stand on an issue that concerns us all. Too bad you were all in such a hurry to get home.

Melanie Newton and Robin Perelle

## January 25th, 1995:

The halls of McGill were empty but for a few renegade students...



Hey Sevag, I think we're safe here from those hordes of angry students marching up and down Ste-Catherine.

Yeah, Nick, they'll never find us. After all, we're the only ones who'd think of crossing a picket line to come to school when even our professors aren't here to teach classes.

### Thank you Daily TO THE DAILY,

Thank you for publishing my letter in your January 9 edition. You made an oversight, neglecting to mention that it was in response to an article entitled "from the Right" published in the December *Saturday Night* about David Frum's new "intellectual book".

THANK YOU,  
JIM EDWARDS

### Morality feedback TO THE DAILY,

Dominique Nouvet's opinion piece "Shrinking from morality" struck a deep chord within me. She has put her finger on an issue that has concerned me for years: the development of science without a corresponding development of ethics. I agree that we live in a society of increasing moral ambiguity and ethical complexity. In fact, it was my desire to do something about the feeling that we are failing to keep up with our own "progress". In terms of articulating my own ethical stance, that led me into Arts despite a life-long love of science. Goodness knows it isn't easy to pick one's way painfully through the raging moral debates of the late twentieth century North American society — homosexuality and euthanasia being two that Nouvet pointed out — but I applaud Nouvet's tentative acknowledgement of the problem, and wish her every success in exploring it further.

JESSICA MANN  
ARTS U2

### Fruit farmers have it bad TO THE DAILY,

My first point is that in your article you mention a town named St. Catharines, Ontario. There is no such place. The correct spelling is St. Catharines (with an A). This is a very important point to people who come from the area.

Working conditions on tender fruit farms (in particular) in Canada are

comparable to those in the third world for all workers on these farms (this includes the employers themselves). This is because the tender fruit industry in Canada is in a depressed state and has been for over a decade. This has been caused by wildly increasing minimum wages (far beyond the rate of inflation - Ontario's minimum wage now stands at 6.90\$/hr or thereabouts), stagnant or decreasing wholesale fruit prices, massive influx of more-cheaply produced imported fruits (creating the illusion of domestic oversupply), market-value assessment property taxation, and land use practices which are leaning towards binding farmers to the land (preventing development) forever.

There is great pressure on Canadian fruit producers to grow fruit cheaply. If the price of domestic fruit cannot compete with American-produced fruit with its hidden subsidies, or with Mexican-grown produce which is cheap because labour, land and pesticides are relatively-substantially cheaper in Mexico, Canadian consumers will not buy Canadian.

Your article only scratches the surface in considering conditions on fruit farms in Canada. In many cases (mine included) the owners of the farm work far longer hours than the offshore labourer. You don't mention the cost to the farmer of importing and exporting this labour (plane fares), nor do you mention the cost of providing housing for the workers. Although I've never heard of the practice of withholding pay, workers going AWOL is very serious because farmers have a lot of money invested in each worker they fly in to work.

Your 300 word limit is insufficient to begin to present a more balanced argument than you gave in your article, but I'd be glad to provide you with a first-hand account of the situation in the Niagara Peninsula if you're interested.

BRADLEY ROMANEK  
U3 EDUCATION

*Ed. note: Farmers deduct the travel costs of their workers from the worker's pay.*

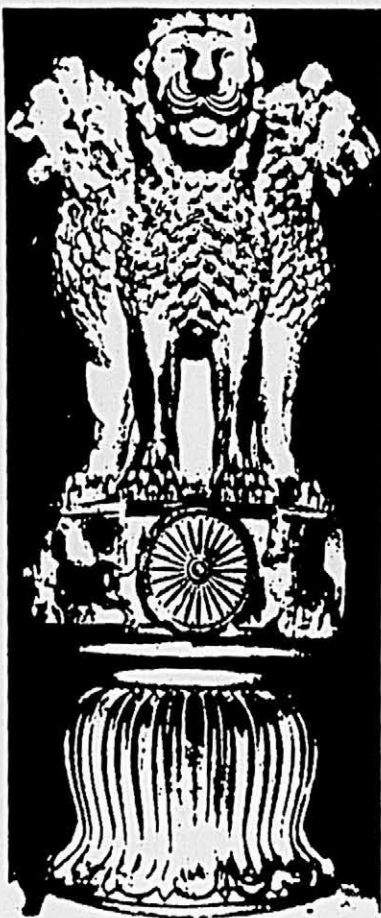
The Daily welcomes all letters under 300 words. Add your name, program, year and phone number. Anonymity can be provided; talk to an editor beforehand. We print all letters provided they are not racist, sexist, homophobic or slanderous.

Opinions can be expressed in the form of a Hyde Park, no more than 500 words.

## LETTERS

NOTICE: The Daily needs your ideas! This term the Daily is organising four broad "theme teams" in which to generate story ideas and work on campaigns for certain issues. The ideas you share within the groups will help the Daily cover these issues more effectively. The theme teams will also organise discussions and events. Today, the teams that will meet are: "Labour and Poverty" and "Human Rights, Development and the Environment". Come to the Daily office (Union B-03) at 17h30.





# ONE HINDU

## JV Gupta on the future of Hinduism

Jitender Vir Gupta was the Chief Justice of India's two richest states, Punjab and Haryana, until his recent resignation in protest of the government's inability to curb terrorism in the region. Such terrorism included death threats against him, which prohibited his impartiality as judge.

Gupta has also served as an officer in several Hindu-based social service organizations. He is currently the President of the Ramakrishna Mission, an organization which encourages pan-Indian unity and teaches that Hinduism is a parliament of religions.

Gupta was interviewed this winter at his home in Chandigarh, North India. Here he outlines his controversial views on Hindu nationalism. He also offers his insight into secularism and the demise of socialism in India.

**Daily: What do you consider to be India's most significant problem? Is it poverty? Debt?**

Justice Gupta: In India, currently, it is not very stable politically. The main problem of India, according to my thinking, is that the majority community, which are Hindus, are disorganized.

**Politically or socially?**

Well, either way. I mean politically and socially. They don't form one group. Technically they are called Hindus, but they are not organized. And this problem of Hindu-Muslim unity... the solution arises with the idea of Hindu unity.

**How will Hindu unity help Hindu-Muslim unity?**

Because Muslims are organized. Christians are organized. Hindus are not organized. The day Hindus organize, then there will be true unity between the Hindus, Muslims and Christians in India. Of course there must be unity of the people living in India, whether you are — or you claim yourself to be — Hindu or Christian or Muslim. They must live together. They've got to live together.

But Hindu, Muslim and Christian unity arises with the Hindu unity because Hindus will be organized. Christians are organized, whenever you give a call to Christians, all will come together. When you give a call to Muslims, all will be there. But there is no such Hindu sentiment.

Rather the [trend] today is that Hin-

du society is being divided on the basis of caste. You will feel pride to say 'I am a Brahmin', 'I am a Kshatrya' and so on. But nobody says 'I'm Hindu'. So that way, the problem of India is that the majority community is disorganized. Efforts are being made to organize this community. Once it is organized, then we think that Hindus, Muslims and Christians can live more comfortably and amicably. And they will be nearer to each other.

That is one way that we look at it. Secondly, the country was partitioned [into India and Pakistan after Independence in 1947] on the basis of religion. Nobody can deny this fact. The Muslims wanted a country for themselves where they will be a majority and they will be rulers. Now, after the partition of the country, Muslims were allowed to stay in this country with the idea that they will live harmoniously [with non-Muslims] and that they will not seek any protection from Pakistan.

But now, whenever the Muslims in India find any trouble, they always look towards Pakistan. This tendency on their part cannot be tolerated by Indians now. It is not Pakistan, the Muslim country, which will safeguard their interest. Their interest can be safeguarded by the majority community of this country. Therefore they should not look toward Pakistan or any other Islamic country. They should confine themselves to the interest of this country.

**You recently spent some time in Canada. What do you see as the major difference between minority-majority relations in India and in the West?**

One basic difference is that there is no ethnic problem in India. There is no community, except Parsees, which came from outside. Otherwise, all the Christians in this country and all the Muslims in this country — at least ninety per cent — are converts from Hinduism. This is an historical fact which nobody can deny. Therefore, they cannot claim themselves to be of any minority ethnic group. In Canada, you have people who have come from outside and settled. For us the matter is different. If you are converted from one religion to another, then your ancestors don't change. This is the crux of the problem.

The Muslims here align themselves more with the Muslim invaders than with the Hindu heritage to which they belong. As a matter of fact, the Muslims should not claim any inheritance from the Muslim invaders. Rather, they should claim the heritage from the Hindu roots from which they come. Simply because they have changed their religion does not mean that they have changed their nationality or their heritage also, or their culture either. Their culture remains the same. 'Reli-

gion' only means the mode of worship. So your mode of worship has changed. That's all right. For a Hindu, you are at liberty to have any mode of worship you like. But still you can remain a Hindu.

**Are you saying that the Christians and the Muslims in India are really Hindus?**

Yes. They are Hindu-Christians and Hindu-Muslims. They are at liberty and free to go to the church or to the mosque. But, when they want to live in India, of course, we expect from them the loyalty towards it. And 'Hindu' in that sense in India does not represent any religion as such. I mean 're-

are a phenomena of history. When Muslim invaders came, people were converted to Islam. When Britishers came as invaders, of course Christianity spread. So we say, 'All right, you have converted yourself to a particular religion. Now your faith is that you believe in going to the church or the mosque. We have absolutely no objection to it. But you must accept the culture of this country. You belong to the same culture because you are not an outsider.

**Do you think that the national laws should be changed to say that, like the Sikhs and Buddhists, Muslims**

dia remained under subjugation for 1,000 years, but *still* India is the same. The people have not changed. Why? Because the unity here was not dependent on the ruler. The unity of this country was based on its culture: Political power was not the main thing which united it.

In the European countries, politics is the base of their political unity. India is politically one today, of course, because there is one constitution and all that. But the basic unity of India is not political. It is cultural unity. For example, what is common between a person living in [the state of] Assam and living in Punjab? His language is



gion' in the strict sense. Every religion has got some book or some founder, but can you name anybody who founded Hinduism? Can you name any particular book which you can say is sacred to Hindus? Why? Because 'Hindu' is not a religion in that sense as the Muslims and Christians are. As many of our teachers have said, Hinduism is a 'parliament of religions'. Even an atheist who does not believe in god can also be a Hindu. Because 'Hindu' denotes the nationality of this country. The definition of Hindu given by our Parliament is like this: "Hindu includes" — not *means* — "Sikhs, Jains, Buddhists, and all other persons living in India except Muslims and Parsees and Christians." Meaning, thereby, that whosoever lives in India is a Hindu.

These Muslims and Christians, they

**and Christians are also Hindu?**

No, not really. We are speaking about the cultural nationalism of this country. Our nationalism is not only territorial. You see, this is the difference. In all other countries, how is nationality defined? Territory is one aspect of it. But simply living in a particular territory does not mean that you become a national of that country. Nationality includes many things. Territory is one thing. Your heritage. Your ancestors. Your culture. Your history. All these factors constitute your national culture.

**What about national unity? India is an extremely diverse country. What keeps it together?**

In India we say that our unity is not political only. In other countries, politics is the basis of the whole life. When the political power changes, people also change accordingly. Not in India. In-

different. His dress is also different. His food habits are also different. Anybody can see these differences. Then what is common?

**Maybe myths and stories?**

Exactly. Our heritage is common. Our history. Our ancestors. Our great persons. [19th Century poet and religious leader] Swami Vivekananda was born in Bengal. We in Punjab have never thought that Vivekananda has nothing to do with Punjab because he was born in Bengal. This idea never comes to our mind. [Sikh leader] Guru Gobind Singh was born in Patna, in the state of Bihar. But we in Punjab never thought, 'well he was born in Bihar; what do we have to do with him?' Mahatma Gandhi was born in Gujarat, but it has never come to anybody's mind that 'well, Gandhiji was born in Gujarat; I'm here in Punjab, so what does he have to do with me?'



# NATION?

## and national unity in India

Ultimately, we may speak different languages, but the ideas and ethos are the same. Our enemies and friends are common. I mean, nobody can say that one country is friendly to Punjab and is inimical to other states. We are different states, but our interest is the same. So the basis of our unity in this country is culture.

**But is this a common opinion? If so, then what accounts for the high level of inter-religious violence?**

This is the problem here. But in the minority [Muslim] community there are people who think the way I do: Even Justice Chagla — you must have heard of him — he was a Chief Justice also; And there was another Muslim Supreme Court judge, Justice Shah. They said the same thing. But the fundamentalist Muslims, of course they oppose it. But otherwise, the saner element of the Muslim community — they agree to it. Only certain Mullahs and other persons who gain on the basis of fundamentalism oppose it. And that is why the problem is being created.

**Does the conflict between India and Pakistan play any role in internal Hindu-Muslim relations?**

You must have heard of the ISI problem in India. This is Pakistan's secret police agency, the ISI. They have networks in many countries, but particularly in India. Now why are they able to do it here? Because a large Muslim population is here and they've got the cooperation of those people. If there were no Muslims in this country, they would not get any protection. What happens is that they get protection from their community brothers. And those who give them protection, they're not being loyal to India. That is how the clash comes in. So, what we want is that there should not be this obsession with being a minority. In India there is a very strange thing where minorities have got better rights than majority people.

**In what sense do you mean?**

In educational institutions. [Muslims and Christians] can run their institutions in any manner they like. They can have religious schools, whereas the majority community people cannot. The government can interfere. But in their schools, the government cannot [interfere]. This is something very unique and strange. In any other country, the majority community has got better rights than the minority. [The situation in India] is because of the appeasement of the minorities for political purposes, just to gain their votes...

In a democracy, it is the majority community that ultimately rules. This is inherent in the system itself. But in

India this has happened because of the thinking by the Congress Party people. Congress has been in power because of two voter blocks: the minority community and the downtrodden, or what we call the 'backward classes'. But in the last few years, both these classes have not been supporting the Congress. And that is why they feel that they are in a soup, because that was their vote-bank. If you go on giving these concessions, then how are they going to come into the main-

stream of the country? Some Muslims also are thinking this. The saner element in the Muslim community — I've just named Justice Chagla — says, 'We are also Hindus. Our nationality is Hindu. But of course our religion is Muslim.'

**Could you tell us a little bit about the RSS [a Hindu volunteer corps] and your involvement in it?**

The RSS stands for the unity of the Hindus. Our thinking is as I told you before. Everybody is welcome. There are certain Muslims also in RSS. But the moment their people know that [one Muslim community member] goes to the RSS, they don't treat him properly. They ask him not to go. In Kerala State, there are Christians also who are coming to the RSS. We have no taboos. We welcome everybody. For us, a person is a Hindu who accepts this land as his motherland. That is our way of thinking. But at the moment, this is not acceptable to [Muslims and Christians]. It will be acceptable to them when they find that the Hindu society is an organized society.

**You've mentioned this a couple times. How does the RSS promote Hindu organization?**

What happened, you see, is that, with 1, 000 years of slavery, we have lost our

national pride. Slavery is a factor which goes a long way. What happens when you are a slave? Your pride is taken away. This self-pride is your identity as an individual and as a nation and a country also. If you are a Muslim, you are proud to be a Muslim. And if you are a Christian you are proud to be a Christian. That is good. But our Hindu brothers are not proud to be Hindu... So this is why we need to inculcate self-pride in the Hindu society. It is our country

after all. We belong to this country. And, unless we come together and work for the country, the country is not going to progress. So, we [the RSS] discuss our history, our ancestors and their teachings. That is how we inculcate this spirit of self-pride in Hindus. We have been successful in it. Things are changing now.

**What about the ongoing Hindu-Muslim violence at Ayodhya [where there is a mosque at the place Hindus consider the birthplace of the god, Ram]?**

This is a very important issue, and it depends on how you look at it. You may accept Ram as a godly person or you may not. From the angle that Ram belongs to everybody in this country, including Muslims and Christians, Ram was a national hero. You cannot conceive of India minus Ram. So to say that Ram was the hero of Hindus and not of Muslims is basically wrong. He was born at this particular place and therefore we have got some sentiments about this place. A temple existed there earlier. The Muslim invaders demolished it and constructed a mosque there...

Of course every mosque is sacred, but a mosque can be somewhere else also. But the birthplace of Ram can't be

changed. You can't say, 'Well, you may have your Ram temple anywhere!' So to make this a communal issue is wrong. It is a national issue. After the freedom of the country, all the things which remind you of your slavery and of your defeat must go. Not only one temple was destroyed. Thousands were destroyed. But we say, 'All right. Whatever. That is a fact of history, let it be.' But this temple is the most sacred to Hindus. I mean, sentiments are attached with it. So, the Muslims as a matter of fact should respect the sentiments of Hindus.

**Isn't India supposed to be a secular country?**

This is the requirement of secularism also. What is secularism? Secularism means we must respect each other. We must respect the sentiments of each other. Muslims should respect the sentiments of Hindus as regards this place. They should come forward and say, 'All right. We have no particular sanctity for it. You can have it.' But they will not because of all the political backing and all that going on.

**\*\*\* Do you see any links between the RSS and the Bharata Janata Party [which proposes that India become a constitutionally 'Hindu' country]?**

Both are independent organizations which each have their own workings. The BJP is a political party. The RSS is not a political party because our firm belief is that mere change in political power is not going to solve the national problem. Of course it may solve some problems. But mere change in power politics is not going to change the nation-state, unless people themselves come forward and work hard for it. The Congress Party has been in power for the last fifty years, but what could they do? For us, politics is a part of national life. It is not the whole life. The whole includes the part, but the part can never be the whole. You cannot do each and every thing by politics.

Of course a particular party may be able to make some changes. But the

political change of power in the country is not going to solve all the problems. This will only be possible if the society, its people and their habits also change accordingly. And that can be done only through social and cultural progress, not by politics.

**It says in the constitution that India is a 'socialist' country, yet recently there has been a program of economic liberalization...**

Only the word 'socialism' has remained. Otherwise India is no longer socialist. After the fall of Russia, socialism has gone here. Now it is capitalism, the policy which the Americans are following, which our government has accepted. Liberalization and globalization. So, virtually, this socialism is no more in practice. In theory they say that we are still following the socialist pattern.

So we are thinking of filing a petition in the Supreme Court that the government has failed to safeguard the constitution itself. And therefore they [the Congress Party] have no right to continue. The constitution says it shall be a socialist country, but it is no more a socialist country. They have abandoned the idea.

**But it should remain a socialist country in your view?**

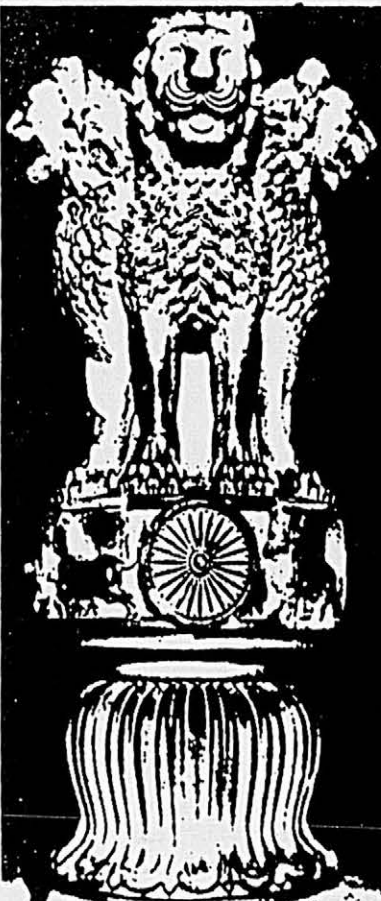
Its a political term which has got many facets. If 'socialism' means that everyone should have the minimum requirements, then of course we want it. [Indian poet] Rabindranath Tagore said that every nation has got a separate question paper to answer. You can't copy it out. Every nation has got its own problems. Industrialization may be good for you, but here it is not. Here, the problem is employment. Thousands have no employment. If you bring in heavy industry, what will happen? More people will be thrown out. Here we need jobs.

**Do you see a Westernization of India happening?**

What we need in our country, we can get from outside. But the consumer goods which we can manufacture in our country, we should not have from outside. We must act in the self interest of this country first. It is on this ground that we oppose [economic liberalization]... In a market, in a business, it is always exploitation. One country exploits the other for its own benefit. There's nothing wrong in it, business is business.

'Globalization' is not a new slogan for us. You see, in India, we have always thought that the whole world is one family. But our concept of the world is one where we look after the welfare of each other. We want to see the welfare of each and every country. So we only want imports and exports of those goods which we don't have in this country.

...[In terms of Westernization,] well, it is happening, of course — This TV culture which is being imposed here — ...But we are sure that Indian culture is strong... India has got a message for the world. And that message is of happiness and prosperity for each and everybody. The day India dies, humanity will die in the world. We must safeguard it! We must exist for this purpose.





# Little Sister's

CONTINUED FROM PAGE 1

Traditionally, gay and lesbian bookstores which have had shipments seized by Customs have appealed each seizure individually, an expensive, and time consuming process. The Little Sister's case will set a precedent for bookstores around the country because it challenges the legality of Customs' detainment powers.

The bookstore is challenging Customs' detainment powers in two ways. They are arguing that, by allowing Customs to censor obscene material

without using a standard method of determining what is obscene, the Customs Tariff violates authors' and artists' freedom of expression as provided by the Charter. They are also arguing that Canada Customs discriminates against gay and lesbian authors by targeting their work, and taking away their right to equality under the law.

In his closing arguments, Little Sister's lawyer Joseph Arvey stated that Canada Customs does not apply Canada's obscenity law equally to homosexual and heterosexual literature, pointing out that neither *American Psycho*, nor Madonna's *Sex* were banned in Canada even though they seem to violate the obscenity provisions of the Criminal Code.

Similarly, many of the books seized on their way to Little Sister's are works of fiction available at the Vancouver Public Library and the University of British Columbia Bookstore.

In a *New York Times* interview last year, Customs spokesperson Michel Cleroux admitted, "importers who are known to have previously imported material that falls within the confines of the Tariff Code may be subject to higher levels of scrutiny

and examination." This is as close as any Customs official has come to saying outright that certain bookstores can be targeted.

Justice Ken Smith may take as long as six months to decide whether Customs should have the legal power to detain materials at the boarder, or whether Customs is harassing gay and lesbian bookstores. But Fuller said she is optimistic about the verdict, observing, "It was all there in documented proof of long-term harassment of gay and lesbian bookstores. I'm optimistic that we put a great case forward and the judge will rule in our favour."

Observers in Montréal say the decision for or against Little Sister's will set a national precedent that may affect all bookstores across the country. Lawrence Boyle, the owner of L'Androgyne, Montréal's major gay, lesbian, and feminist bookstore, agreed.

"The more important thing is not how it affects L'Androgyne, but how it affects [all bookstores]," he said, noting, "Coles has had seizures, as have other small and not so small stores across the country."

Although bookstores in Québec are not scrutinized as closely as those in other Canadian provinces, Boyle noted that the Little Sister's case is still of national importance. "In a moral and political sense, we are totally behind Little Sister's. In a business sense, the case doesn't really affect us," he explained.

Boyle said L'Androgyne is "doing all a store can from this far away" to help Little Sister's, recounting, "for instance, during the case we gave ten per cent of one of our day's sales to the cost of the case. We phoned our mail list customers directly, and told them [the plan]. We had a huge response and this says a lot about the amount of people who support the case."

The cost of the case is over \$250 thousand. Donations can be sent to: **Little Sisters Defence Fund c/o BC Civil Liberties Assn. 518119 West Pender Street Vancouver, B.C. V6B 1S5** or credit card donations can be made at (604) 6691753 or (604) 6872919.

## Sudan, Libya and Chad may merge

Sudan, Libya and Chad are discussing a merger of their three countries after Chad's elections in April, Sudan's Interior Minister said Friday.

There has been previous unrealized talk of mergers between Libya and Sudan and Libya and Chad. Chad and Libya have a long history of conflict, but relations appear to have improved since Tripoli last May obeyed an International Court of Justice ruling and handed back the Aouzou border strip it had occupied since 1973.

Source: Reuters and the New York Transfer News Collective



## Refugees forced back to Haiti in handcuffs

The Clinton administration this week began to forcibly repatriate thousands of Haitians interned at the US naval base in Guantanamo Bay, Cuba. The US move followed the Haitian refugees' rejection of the Dec. 29 US offer of 200 Haitian dollars, about \$80 US, and a menial job in Haiti, paying about \$1.70 a day, if they agreed to leave by Jan. 5. Only some 650 refugees out of 4,460 accepted the offer. From the US military base in Cuba the refugees were the Port-au-Prince docks, which were lined with more than 100 Bangladeshi and US military forces. Some refugees were handcuffed and carried off the US Coast Guard cutter, shouting and crying that they had been beaten.

Source: Haiti Progress and the New York Transfer News Collective

## Former president of Malawi accused of murder

Former president Hastings Kamuzu Banda, whose Congress Party ruled Malawi for nearly 30 years, has been placed under house arrest. Banda was defeated in multi-party elections eight months ago. The arrest follows a report by a government-appointed commission which accuses police of killing three cabinet ministers and a member of parliament on official orders in 1983. A former cabinet minister of state, John Tembo, and two senior police officials were also arrested. The government is still looking for a former inspector general of police, MacWilliam Lunguzi. President Bakili Muzuli has said the High Court should consult doctors to see if Banda, who is in his 90s and believed to be senile, could appear at the trial in person. In recent weeks anti-MCP demonstrations have also broken out in the country.

Source: William Eagle and the New York Transfer News Collective

## Japan's "Considerate Budget" for US Forces

Japan's "considerate budget" for US forces in Japan, is 271.4 billion yen according to the draft 1995 national budget. Akahata, daily newspaper of the Japanese Communist Party, on January 9 said that the "considerate budget" has increased by 43.8 times over the 1978 amount.

The "considerate budget," which is not obligatory, even under the Japan-US Security Treaty, is being spent on such things as deluxe 4 room 156 square meter houses for US military personnel, a swimming pool, 3 baseball grounds, 7 tennis courts with lighting facilities, and shelters against bombing by enemy fighters. Under the heading of "welfare," tuxedos and bow ties are available for these employees when they serve at banquets and in clubs.

Source: Japan Press Service and New York Transfer News Collective

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Wednesday **CBC**

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from  
here is up."

(Janet)

LIBERTY ST.

WEDNESDAY

AT 8:30

CBC

wednesday

7:00 ADRIENNE CLARKSON PRESENTS

8:00 THE NANNY

8:30 LIBERTY STREET

9:00 DREAM ON

9:30 EMPTY NEST



# Foreign Service to reject History and Poli. Sci grads

BY M-J MILLOY

Jeopardising the future plans of many McGill students, the Department of Foreign Affairs and International Trade recently decided not to recruit any new foreign service officers in the coming year from Political Science or History. In response, the Political Science Students' Association (PSSA) and the History Students' Association have started a petition protesting the decision.

"The foreign service has, for one year, decided to only hire economics, business administration and commerce students," said Gibran van Ert, president of the History Students' Association. Individuals will also be considered only if they are proficient in Mandarin, Japanese, Korean, Arabic or Russian.

To enter the foreign services, applicants write a standardised examination and are selected on the basis of their results. The new policy makes clear that no examinations will be considered that are written by graduates without the new prerequisites.

Opposition to the policy has been widespread. In addition to the McGill student associations, the Canadian Political Science Association has taken a stand against the move as well.

"The reason given for this policy was budgetary constraints," explained Professor Elisabeth Gidengil, Chair of the Political Science department, adding that, due to cutbacks, the policy is "targeting areas of acute shortages."

Professor Evan Potter, also of the Political Science Department, sug-

gested another reason for the change in policy, observing, "Canadian foreign policy has always been motivated by trade." He explained that, although overshadowed in recent decades by the cold war and regional security, foreign policy is now "returning to the natural state of being economically driven."

"As the recent trade delegation to China shows, concerns of Asian-Pacific security are less important than creating 10,000 new Canadian jobs," noted Potter. The new hiring

department," observed Professor John Zucchi, Chair of the History Department. "Students have only recently been informed of this new policy. It was wrong to simply announce for next year's hiring."

Furthermore, according to Zucchi, "this policy sends a negative signal to students in terms of merit." He noted, "If this policy was in place in 1920, Lester B. Pearson would not have been hired."

The organisers of the petition say they hope this policy will be re-con-

**"As the recent trade delegation to China shows, concerns of Asian-Pacific security are less important than creating 10,000 new Canadian jobs."**

— Professor Evan Potter,  
*McGill Political Science Department*

policy could be seen in this light.

Neither explanation provides much solace for many Political Science or History students. As noted in the petition, "many students at McGill and across the country enter political science and history with the intent of preparing themselves for a career in the foreign service."

Whatever the reason for the policy, many observers feel it will be detrimental to new Canadian foreign service officers and Canadian foreign policy. "This policy represents very poor planning on the part of the de-

partment," observed Professor John Zucchi, Chair of the History Department. "Students have only recently been informed of this new policy. It was wrong to simply announce for next year's hiring."

Although Zucchi conceded that Canada does "need people who have certain skills and languages" in the foreign service, he suggested, "why we don't look for the best person, that has traditionally had the best record in the foreign service?"

## events

• The McGill Renewal Club is presenting the second in a series of discussions as part of the campaign for democratic renewal. "Does the Parizeau Draft Bill on sovereignty mean separatism or the possibility of a free and equal union between the peoples of Quebec, Canada, and the Native Nations?" will be held Wednesday, Jan. 18 from 17h00 to 18h00 in Shatner 435. For more information call 522-4816.

• **Latitudes, the McGill Journal for Developing Area Studies** is now accepting submissions of interdisciplinary, undergraduate papers for publication. To be considered, submit two copies of your paper to the Latitudes Mailbox in the Shatner building opposite the SSMU desk. Successful papers will be published in an international journal in March. Deadline: January 31. Call 279-5413.

• Reminder: Applications and nominations for the **Scarlet Key Award** are currently being accepted. Packages are available at the Student's Society General Office. For more information call Stephen Lloyd, Chair of the Selection Committee at 878-5831.

• **Temple Emanu-El-Beth Shalom** Pre-School presents a "Mensch-Makers Shabbat Programme" for young families, especially children. The programme will begin on Saturday, Jan. 21 at 10h00 at 4100 Sherbrooke St. W. (Elm Street entrance.)

• The **Centre d'histoire de Montréal** presents a temporary exhibition: "L'Histoire du tourisme à Montréal" from Jan. 28 to Apr. 11. Admission is \$4.50. at the centre, 335 Place d'Youville.

• The **Groupe de Recherche sur les Aspects Sociaux de la Santé et de la Prévention** presents a talk by Claire Chamberland and Nicole Dallaire entitled "Les Trous noirs de la prévention sociale: réflexions sur des pratiques dans le domaine enfance-jeunesse-famille" on Thursday, Jan. 19 at 12h00 at 2815 Edouard Montpetit room 075.

• The **Temple Emanu-El-Beth Shalom** invites all to celebrate the New Year of the Trees, the Tu B'Shevat Seder on Friday, Jan. 20 at 20h15 at 4100 Sherbrooke Street West. No admission and all are welcome.

• The **Concordia Irish Lecture Series** presents Seamus Connolly who will speak on "Traditional Irish Music: Forms and Themes" in the Hall Building, Room H507 at 1455 de Maisonneuve West on Thursday, Jan. 26. The lecture will begin at 20h30. Admission is free. For more information contact Donna Whittaker at 848-2435.

• **Carlo Goldoni's "The Servant of Two Masters"** will be presented from Feb. 8-11 and 15-18 by the Drama and Theatre Programme of McGill's Department of English. The show will be held at the Moyse Hall in the Arts Building. The curtain will rise at 20h00. Admission is \$10/\$6 for students and seniors. To reserve tickets or for further information call 398-6070.

• The McGill Hong Kong Dragon Students will present the "Hong Kong Expo: Countdown Hong Kong 1997." As well as focussing on the

upcoming transfer in 1997, the expo will feature exhibits on Hong Kong's geography, history, politics and economics. The expo will be held from Jan. 24-26 in Leacock 232 from 10h00 to 17h00. For more information contact Vincent Law at 288-1387.

• **Volunteer drivers** with cars are needed to bring seniors grocery shopping Friday mornings. Gas paid. Call New Hope Center at 484-0425.

• **TelAide** needs volunteers for a telephone crisis line. If interested call 935-1105. To speak to a volunteer, call 935-1101.

• Men 18-30 needed to make a weekly commitment of three hours for at least one year for to a child. Call Jewish Family Services at 342-0000

• **Speaker: Hon. Frank Iacobucci of Supreme Court of Canada.** Topic: Independence and Accountability of the Three Legal Pillars. Jan 16 13h30 at 3644 Peel

• The **McGill Review of Interdisciplinary Arts** is accepting undergraduate submissions until Jan. 17 1995. Papers must be interdisciplinary and can be handed in to the Review's Box at the Leacock Porter's Office. Include name and number with each of the three copies of the unstapled and graded paper. For more information call Mitra at 844-4907.

• **Dmitri Roussopolous** will be the keynote speaker of the **QPIRG General Interest Meeting** in Leacock 232 at 18h30 on Thursday, Jan. 19.

• The **United Zionist Council** is hosting a **LaserQuest** outing on Sunday, Jan. 29 at a time TBA. Call Erik in advance at 284-6884.

• **WUSC McGill** will hold a meeting tonight at 18h00 to discuss plans for a province-wide symposium on "Access to Education: from rights to reality". The meeting will take place in the Hirschfeld Library Seminar Room. New members always welcome.

• The **Jewish Women's Project** is hosting "A Feminist Tu B'Shevat Seder" on Tuesday, Jan. 17 at 19h00 in Hillel house, 3460 Stanley. For more information call Tziona at 369-1378.

• An **AIDS awareness conference** will be held on Sat. Jan. 21 in the Shatner Centre. Beginning at 09h00 the full day programme, including lunch, evening banquet and dance will cost \$5. Presented by NACOI, ICSA and SAYAC

• The **ICSA General Body Meeting** will be held on Monday, Jan. 23 at 18h00, punctual, in Shatner 310.

• **ICSA** is holding a **Thompson House Dinner** on Saturday, Jan. 28. Attend the ICSA General Body Meeting for more information or call 398-6816. Tickets very limited.

• The 8th Annual "**Soirée Sexe-Au-Latex**" will be held on Thursday, Jan. 19 at bar étudiant le Clandestin, 2332 Édouard-Montpetit (Metro Édouard-Montpetit). Admission: one condom, or \$1 to buy a condom. A door prize of a trip to Florida will be given away.

• The **Japan Awareness Club** will hold a ski-trip to Mont-Tremblant on Saturday, Jan. 21. Tickets are \$34(member)/\$39(non-member). Sign-up in the lobby of the Arts Building from 11h00-15h00 Monday Jan. 16 to Thursday, Jan. 19. Space is limited.

Yeah I'm  
talkin' to  
YOU.



We here at the Daily need help, so if you've got your six units of Daily work (some in production and some in writing), think about running for one of the following positions:

layout and design co-coordinator, news editor, sports editor, science editor, culture co-editor, photo editor.

Elections will be held at staff meeting Thursday, January 26 at 5pm.